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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
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Price : 2 Swiss francs a year. Post Cheque No. I. 572. Geneva. H.-L. HENRIOD, *General Secretary.*

No. 9 2, RUE DE MONTCHOISY, GENEVA November 1935

Our bulletin, which only appears every three or four months, with the main purpose of relating the essential developments in the oecumenical activity of the Churches, is not in a position to make any declaration in the light of a new situation, however critical and important, if the organised bodies of which it is the mouthpiece have not stated their views. But it would be out of the question to ignore in these columns the very grave developments which have taken place since the month of August in international relations. The writer of the following paragraphs, however, is alone responsible for their content.

In the first place, the dangers of a general conflagration — momentarily averted though they appear to be — and the tragic reality of the fact of war in Ethiopia, give to the Message which we publish in this issue, and which was adopted unanimously by the World Alliance at Chamby-sur-Montreux, a poignant actuality :

" The Christian Churches cannot remain silent in this hour of danger. We sympathise with the efforts of statesmen who seek to preserve peace, but the achieved results are mostly precarious and can be questioned tomorrow. A new foundation must be laid through a firm determination to banish war by promoting arbitration and general disarmament, by engendering respect for treaties and by strengthening and making more effective the League of Nations. Only in such ways can just grievances really be removed, while a victorious war will always cause a reaction."

As regards the Italo-Ethiopian conflict, which had not, at the time of our meetings, entered upon its present active phase, the World Alliance and the Universal Christian Council declared themselves by invoking simply and solely the principles set forth in the Gospel. The World Alliance statement read :

" Any nation which breaks its plighted word not to use other than pacific means for the settlement of international disputes, will stand condemned not only by the moral judgment of human society, but by the teaching and spirit of Jesus Christ."

The telegram despatched by the Universal Christian Council to the supreme head of the Roman Catholic Church, to the Secretary-General of the League of Nations and to the heads of Governments, called upon Christians " to unite in prayer and in declaring that such a war, undertaken without recourse to arbitration or other means of peaceful settlement, is an intolerable wrong to mankind and a sin against the Law of Christ."

* * *

On September 4, when the League of Nations Council Meeting began, an inter-ecclesiastical service of intercession was held in the Cathedral at Geneva, and throughout Christendom ardent prayers were offered for peace and justice.

And yet, events have taken their course. Threats of sanctions, demonstrations of force,

efforts of politicians, the longings of the nations for peace and, alas, the prayers of Christians, have all failed to avert war. Can it be that this new shock to the Covenant is only one indication of a more serious situation for which neither peace treaties, nor the effort of the post-war years have found the real remedy ?

The conscience of Christendom has greeted with profound relief the vote of condemnation registered against the aggressor at the League Assembly. That declaration must now be translated into terms of action. Hesitancy or national self-interest must not be allowed to prevent all the nations which pledged their word from taking measures to render the continuation of a cruel and unjust war impossible. The Churches would be failing in their duty if they did not demand of the civil authorities of their countries that they will confirm by their actions their international undertakings and their solemn pledges. It is on this point that the silence of the supreme authority of the Roman Catholic Church has caused painful surprise within the heart of Christendom. To leave the aggressor a free hand, or to accept a compromise which would concede him advantages to the detriment of the nation which he is seeking to subject, would place " aggression at a premium " and would bring about not only the destruction of the League of Nations, the first attempt to establish on a universal basis a system of law and order to replace that of violence and anarchy, but would also have the most serious effects in Africa and elsewhere on the relations between the coloured peoples and the governments and peoples of the white race.

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But the application of sanctions, even if effectual and swift, could not alone solve the international problem. The collective system which the League of Nations has so far established has proved ineffective in two most important directions : it has not found a pacific means of modifying the *status quo*, with the result that three great powers, Germany, Italy and Japan, all suffocated with over-population and exasperated with a sense of being thwarted in their legitimate aspirations, have been driven to defy the League of Nations. And again, lack of clear vision and generosity in the matter of the vital needs of the least favoured nations, coupled with a hesitating attitude towards the obligations of mutual defence implied in the Covenant, has ended in the most favoured nations finding themselves members of a League of Nations mutilated and exposed to the gravest of dilemmas : for the abandonment of the " collective system " will inevitably be followed by anarchy, while the application of the system threatens to entail the most dangerous of complications.

We therefore believe that the statement made by Sir Samuel Hoare at the League of Nations Assembly and, above all, the generous and courageous views recently expressed by Mr. Lansbury and re-emphasised by the Archbishop of Canterbury at the Church Congress will find widespread support in Christian circles everywhere. " The time has come to assemble an international conference to consider impartially and generously a more equitable distribution of the economic resources of the undeveloped parts of the world." The problem of access to raw material, with its dependent questions of an economic and demographic nature, urgently demanding a solution that will be practicable for the over-peopled nations, has provided the more fortunate nations with a unique opportunity to restore confidence in a collective system which alone can save humanity from even graver disasters.

The questions of the hour all find an answer in the principle which the Gospel has been proclaiming for the last two thousand years : " Thou shalt love thy neighbour as thyself." Obedience to Him who is the Father of the Italians, the Ethiopians and all the nations, prayer on the part of the Churches and the adoption of a truly Christian attitude by all who follow Christ are, in the first and last analysis, the only guarantees of the peace for which the whole of humanity longs.

Henry-Louis Henriod.

LIFE AND WORK

IMPRESSIONS OF CHAMBY

Where is the genius who chooses such delightful places for our meetings ? Surely we reached the climax at Chamby. The cool mountain air, the view over one of the finest lakes in Europe, the excellent house with its beautiful chapel, all contributed to the outward conditions which added to the happiness of our task. We rejoiced in the opportunity of meeting, on our first arrival, our friends of the World Alliance, who had just concluded their meetings. With them, on Sunday morning, we shared the privilege of attending in the old Parish Church of Montreux the beautiful service conducted by Bishop Ammundsen : the singing of the Russian choir

was an inspiration and M. Boegner gave us just the message which we needed ; it was full of spiritual insight and practical wisdom. Together also we enjoyed the lavish hospitality of our Swiss friends during the tour of the Lake to which they so generously treated us : together we had the privilege of listening to admirable speeches at the evening meeting with Lord Dickinson as our Chairman.

Our own business began on the Monday. As usual we had delegates from every Communion in Christendom except the Roman Catholic. The Orthodox Church, the Anglican Church, the different branches of Protestantism, Lutheran, Reformed, Methodist — Continental and American — were represented. There was only one exception : it was a matter of great regret that there were no representatives of the Confessional Church of Germany. Our Chairman, Archbishop Germanos, was courteous and efficient. The whole spirit of the Conference was that of men who tried to " speak the truth in love " : when we differed in opinion, we differed without any sort of ill-will.

Our principal business was concerned with the proposed Conference of 1937. But there were other important reports to be received : in particular we were deeply moved by the sorrowful record given to us by Dr. Keller and others of the plight of the refugees from Russia and Germany ; we agreed that all possible support should be afforded to that department of the League of Nations which deals with the immensely difficult task of alleviating their distress. Also we expressed once again our sympathy with our persecuted brethren in Russia.

We owe a great debt to Dr. Oldham for his introduction of the subject to be considered at the Conference which we hope to hold at Oxford in 1937 — Church, Community, and State. He expounded with penetrating insight the menace of the present world situation : he pointed out that the danger of the totalitarian state, which declares its own authority to be the source of all authority and seeks to impose on all its citizens a particular philosophy of life, is not confined to countries where autocracy is established : in democratic countries, unless the Christian Faith prevails over the dominating secularism of the time, the danger may be almost equally great. Dr. Oldham is surely right in declaring that we need the co-operation of Roman Catholics in our endeavour to Christianise the political life of the nations.

We had to deal with the question of finance : for our own work needs maintenance, — and here let me say that we had good evidence, in the Conference itself, of the inestimable value of the work of M. Henriod, Dr. Schönfeld and others, without whose constant activities the Universal Christian Council could never be carried on. Over and above these regular needs we shall require large support for the Conference of 1937. If the critics cry out against holding " yet another of these Conferences ", we must point out that this will be no ordinary Conference, first because of the vital importance of its subject and secondly because this Conference will differ from others in the preparatory work of study and research — of thinking out the real issues — in which we hope to obtain the co-operation of some of the best minds in our different countries and communions.

It can be well imagined that all of us who were at Chamby were following with anxious attention the development of the Italo-Ethiopian crisis. When we met on the last morning, Professor Monod set before us, with passionate sincerity, a message which he desired our Conference to send forth. While we all sympathised with the spirit of the proposal, there were considerable doubts as to the form and destination of the message. We took the wise step of adjourning to the Chapel for intercession and prayer for guidance. When we renewed our discussion we unanimously agreed to the proposal of the Bishop of Chichester that a telegram, the text of which appears below, should be despatched . The message upon which we agreed has been widely published in the newspapers.

Two features of our meetings will always be cherished in my memory. First — our daily reunions for prayer gave to the Conference its tone and spirit. We know how many differences of outlook were represented in our gathering. In our half hour of prayer we felt ourselves to be " one in Christ Jesus ". Secondly — we were a meeting of friends. There were those among us — such as Mme. Söderblom, whose gracious presence was an inspiration — who recalled the first joy of the days at Stockholm : all of us, in spite of our differences of language, were united in a happy fellowship of good will. We did well to conclude our Conference by singing " Now thank we all our God ".

J. A. Lichfield.

THE ITALIAN-ETHIOPIAN CONFLICT

The Executive Committee of the Universal Christian Council sent the following telegram to the Pope, the League of Nations and the heads of the Governments of Great Britain, France, Italy, Ethiopia and the United States of America :

" The Executive Committee of the Universal Christian Council, composed of representatives of many Churches, meeting at Montreux, profoundly moved by the seriousness of the present crisis, with the grave danger of war between

two Christian nations, appeals to the whole of Christendom to unite in prayer and in declaring that such a war, undertaken without recourse to arbitration or other means of peaceful settlement, is an intolerable wrong to mankind and a sin against the Law of Christ.

" The Executive Committee also conveys to the League of Nations and the statesmen of all nations its conviction that they have the wholehearted support of the Christian Churches which it represents in their efforts to prevent a flagrant violation of the Kellogg-Briand Pact and to avert a war which would be an irreparable calamity and would cause untold suffering to millions of innocent human beings."

Chamby-sur-Montreux, August 22nd, 1935.

THE OECUMENICAL SEMINAR

The Oecumenical Seminar was held in Geneva from July 22 to August 10 last. Eighty members participated, from Germany, Switzerland, Holland, France, England, Scotland, Ireland, Czechoslovakia, Austria, Poland, Hungary, Roumania, Yugoslavia, Russia, Finland, the United States, Canada, South Africa and Japan. The lecturers and students came from the following confessions : Lutheran, Reformed, United, Anglican, Presbyterian, Congregationalist, Methodist, Quaker, Orthodox, Old Catholic. The lecturers were Professors Karl Barth and Fritz Lieb, from Bâle ; Martin Dibelius, from Heidelberg ; Dr. Hanns Lilje, from Berlin ; Dr. A. C. Bouquet, from Cambridge ; Dr. Macnicol, from Edinburgh ; Dr. Lemaître, Dr. Visser't Hooft, Dr. Schönfeld, Professor Keller, all from Geneva, and Professor Vyscheslavzeff, from the Russian Orthodox Academy of Paris ; Professor W. Horton, of Oberlin, U.S.A., and Professor Dr. W. Adams Brown, from New York.

A central place was occupied by lectures on such biblical and theological questions as : " The spiritual ministry in the early Church ", by Professor Dibelius, and " Calvin's Catechism ", by Professor Karl Barth, who also lectured on the subject of " Church and Churches ". He lamented the multiplicity of the Churches and urged that the search for Christian unity should not set out from any kind of well-intentioned wishes or political ideals of unity, or from a sentimental enthusiasm, but from listening together to the word of God. The lecture contained not only positive criticism, but expressed points of view that have for some time been represented in the Movement.

On the field of the interchange of thought on Church life and doctrine, the members of the seminar gained a clear insight into Anglicanism and its theology, and the contrasts which it revealed were discussed in study groups. Dr. Lilje stressed the significance of the Church conflict in Germany for the whole of Christendom. Professor Keller and Dr. Schönfeld dealt with the main theological problems of the Oecumenical Movement and gave an introduction in particular into the work of the coming World Conference. The course of Professor Dibelius provided preparation for one of the main themes of the Faith and Order Conference to be held in Edinburgh. Dr. Visser 't Hooft spoke of the manner in which youth was coming to attack the problem of responsibility and authority. Professor Lemaître, in a historical study of Vinet and Secretan, showed how the problems of history repeat themselves. Professor Vyscheslavzeff opened up the way to a study of Orthodox theology in his treatment of Christian anthropology, and Professor Lieb illustrated from Solowieff the difference in outlook between Eastern and Western Christendom. Dr. Macnicol gave a clear picture of the dispute between Christianity and the heathen religions.

The Seminar was received by the Theological Faculty of the University of Geneva, in the person of its Dean, Professor D. A. Gampert, and by the Secretariats of the League of Nations and the I.L.O., and a reception was also held by the International Christian Centre of Geneva.

Adolf Keller.

WORLD CONFERENCE OF CHURCHES IN 1937

Programme of work

At its Chamby meeting, the Executive Committee discussed the preparations for the World Conference of 1937 on Church, State and Community, and gave its unanimous support to the general programme submitted by the Research Department and the Research Commission, the main lines of which are set out in the following paragraphs.[1]

What is at Stake

The totalitarian claims advanced today in various quarters on behalf of the modern State to control and shape the whole life of the community, however startling they may be, are only the culminating expression of tendencies towards governmental control and social uniformity which are present everywhere and affect the entire life of mankind. What the State does openly and directly the Community may achieve by less deliberate and less easily perceptible but hardly

[1] Copies of this outline, for further distribution, are obtainable in leaflet form from the Research Department. Price : 0.10 fr. ; 20 copies for 1.50 fr. ; 100 copies for 5 francs.

less effective methods. Through eugenic measures, education, literature, broadcasting and the press it may organise, direct and mould the whole life of its members from the cradle to the grave. The attempt to control and shape the whole life of a community and to utilise for this purpose the incalculable resources of modern science marks a new and fateful epoch in the history of mankind. For such an attempt must be based, consciously or unconsciously, on certain assumptions regarding the meaning of human life and destiny. It is a question of vital import for the future of mankind whether these assumptions are compatible with, or are a more or less complete denial of, the Christian understanding of the life of man. The Christian Church throughout the world is confronted with a crisis of the first magnitude, and it is clearly necessary that the Churches should take counsel with one another regarding it.

Oecumenical Co-operation

The organisation required for such common consultation is providentially already in existence in the Universal Christian Council for Life and Work, which was formed as the result of a Conference of the Churches held in Stockholm in 1925, and which is fortunate in having had for some years a Department of Research with its headquarters at Geneva.[1] Already two or three hundred of the ablest Christian minds, lay as well as theological, in various countries, are actively engaged in the serious study of, and in a fruitful exchange of thought regarding, the issues involved in the relations between Church, Community and State in the new forms in which they present themselves today.

The Proposed Conference in 1937

As one means of bringing home to Christians everywhere the gravity of the new situation, of deepening their understanding of its meaning and its demands, and of assisting the Churches to bear a more united and more deeply considered Christian witness in relation to the problems of today, it is proposed to hold a World Conference of the Churches in 1937. It would be an almost complete misunderstanding of the nature and purpose of the proposed Conference, however, to regard it as an end in itself. The effects of a Conference which is merely an isolated and unrelated event must be transient and unimportant. What the situation demands is the mobilisation of the entire resources of the whole Christian Church in an endeavour to think out afresh the nature and content of the Christian witness in relation to the powerful forces which are reshaping the thought, life and institutions of mankind. Only a sustained and continuous effort through a long period of years can accomplish this, and the proposed Conference has significance only in relation to the larger and wider purpose.

A fuller statement of the circumstances which have led to the proposal for a conference is given in the pamphlet *Church, Community and State*, by J. H. Oldham (Student Christian Movement Press, London, 1/—. Harper and Brothers, New York, 50 cents), and to avoid increasing the length of the present statement, explanations given there are not repeated here.

The Preparatory Work

The programme of preparatory work for the Conference includes nine subjects. The selection of these has not been an arbitrary choice, but they have as it were selected themselves as the result of many discussions in groups and hundreds of conversations with individuals. Formidable as the programme is, careful thought has been given to the ways and means of carrying it out, and there is a reasonable hope that good work may be done in some of the subjects, and something accomplished in regard to all of them. One cannot proceed far in the study of the relations between Church, Community and State without discovering that fundamental questions of ultimate belief are involved. The preparation for the conference must therefore include the examination of these issues. Three such subjects specially call for examination because of their intimate and inseparable connection with the problems of community and state.

1. *The Christian Understanding of Man.*

In all the movements and systems of thought which today exercise sway over the minds of men there are involved assumptions, often unexamined and unexpressed, regarding the nature of man and the meaning of human existence. It is necessary that these asumptions should be brought into the open, and an attempt made to discover in the light of the Christian understanding of man the elements of truth and falsehood contained in them. It is proposed to publish in advance of the conference a volume in which, in the first place, there will be set forth positively the Christian conception of man as this has been understood in the main Christian traditions, and in which, secondly, the Christian view will be further elucidated by contrast with alternative views of man, such as those of idealist philosophy, naturalism and humanism, Marxism, modern biological doctrines, the new psychology, racial theories, and Chinese systems of thought.

2. *The Kingdom of God and History.*

It is impossible to consider the problems of community and state without an examination of the meaning of history. It is proposed to publish a volume similar to the preceding one which will set forth some of the main contributions in Christian thought to the understanding of history, and to contrast these with other views of history such as the evolutionary and optimistic view, the Marxist understanding of history, the doctrines of national messianism and the view that history has no ultimate significance at all.

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[1] In preparing for the Conference in 1937 the Universal Christian Council for Life and Work has the active co-operation of the World Alliance for International Friendship through the Churches, and is in close touch with the other œcumenical movements — the World Conference on Faith and Order, the International Missionary Council, the World's Student Christian Federation and the other international Christian youth movements.

3. *The Church and the World.*

It is difficult to find a suitable title for the third of these theological subjects. The Church and the World is doubtless too wide. The subject might also be described as the relation between the orders of creation and redemption. The problem with which this third volume will attempt to deal is that of the religious meaning of those spheres of life which are not specifically religious, e. g. the spheres of culture, politics and economics. Widely different views exist on this subject, and it is essential for the discussions at the conference that these differences should be clearly elucidated.

4. *The Church.*

The main subject of the conference is, as indicated in the title, the relations between Church, Community and State. Each of these three terms, however, calls for separate careful examination. Underlying the whole discussion is the question how the Church may appropriately and effectively bear its witness and express its mind and take action in the social and political spheres. This question needs deeper examination than it has yet received. The consideration of this question will inevitably open up the further question of the nature of the body which thus bears its witness and expresses its mind and acts, and, if misunderstandings and futile discussions are to be avoided, an attempt must be made in advance to clarify the main differences in the conception and understanding of the Church between those who will take part in the conference.

5. *The Community.*

This term has been chosen to denote the common and shared life of a people, wider than the control and activities of organised government, various aspects of which find expression in such words as society, nation, or country. The corresponding work in the German title of the conference is *Volk*, for which there is no exact equivalent in either English or French. It will be part of the preparatory task to distinguish as fully as possible the varieties of intellectual and emotional content which the term bears among different peoples. The question must then be considered of the relation of the new, redeemed community of the Church to the common general life in which Christians as well as others share and in which they have their part to play and their responsibilities to fulfil.

6. *The State.*

Considerable progress has already been made in the study of the relations between Church and State. It is expected that four volumes on this subject — two in German and two in English — will be available before the end of 1935. The papers presented to the conference held in Paris in the spring of 1934 together with a report of the discussions have been published in German under the title *Die Kirche und das Staatsproblem in der Gegenwart.* An English volume by the Rev. N. L. Ehrenström, embodying the main results of the conference and adding fresh material, is in the press and will be available shortly under the title *Christian Faith and the Modern State: An Ecumenical Approach.* The papers presented to a further conference held in Holland in the spring of this year on the subject of " The Christian Conception of Freedom and the Claims of the Totalitarian State " will be published shortly in German, and a volume in English, by the Rev. Marcus Knight, based on the same material, is also in preparation.

These volumes will provide a basis for discussion in study groups in different countries and, as the discussion proceeds, further publications on the subject may be expected before the meeting of the conference in 1937.

7. *Church, Community and State in Relation to Education.*

We have, finally, a third group of three subjects closely connected with the central theme of the conference which, because of their importance, demand special and separate consideration.

The first is the question of education. This is a living and burning issue at the present time in almost every country. In states which aim at being totalitarian the attempt is being made to use the whole educational system to impose a particular view of life through the schools. Those concerned with education are thus involved in the conflict of fundamental beliefs and ultimate values. Never has there been more urgent need for clear and fresh thought on the respective contributions of the community, the state and the Church to education.

8. *The Economic Aspects of the State.*

It is impossible to consider the modern state without taking account of the economic forces which operate within it and help to determine its character. The subject is so large, that any work accomplished by 1937 must necessarily be incomplete and imperfect, but an attempt will be made to assemble material and to bring about an exchange of views, more particularly with the purpose of indicating to the conference subjects which will call for more intensive study and more profound treatment in the years which follow.

9. *The Church and International Relations.*

The problem of Church and State has not only to do with the relations between a particular national Church and a particular State, but also the relation of the Church as an oecumenical society to international questions. The study of this immensely important group of questions, including the Christian attitude to peace and war, and to the requirement of military service will have a large place in the preparatory work for the conference.

The Method

As has been stated, two or three hundred of the ablest Christian thinkers in many different countries are already actively engaged in the study of these nine subjects. Memoranda have been written by members of each group and have been sent to the other members for comment and criticism and the preparation of further memoranda. It is hoped that as a result

of this interchange of ideas between those representing different national and ecclesiastical traditions it will be possible to produce on most of the subjects a volume in which both the measure of present agreement and also the major disagreements will be set forth. An effort will be made to publish as many such volumes as possible in advance of the conference to serve as a background and basis for its discussions. It is necessary to limit the membership of each of these groups to between thirty and forty, since, if the number were larger, it would be impossible for the Research Department to maintain the direct touch with all the members by personal visits and personal correspondence, which is indispensable if the interchange of thought is to be effective and fruitful. In choosing the members of the groups which are dealing with the nine subjects, the object has been both to obtain the best possible advice and also to secure that as many distinctive points of view as possible are represented. Besides the interchange of ideas by the means of written memoranda opportunities are also provided for those who are participating in the study to meet one another personally in small international conferences. It is probable that twenty or thirty of such international conferences or group meetings will be held prior to the meeting of the large conference.

While for the reason stated the number of those with whom the Research Department can remain in close personal touch cannot exceed three or four hundred in all, the number of those participating actively in the study is in fact considerably larger, since many of the members of the various groups are themselves the centre of a local group engaged in the study of one or other of the nine subjects.

There is no reason why many thousands of groups should not be formed in local centres, in universities, theological seminaries and in connection with various youth organisations for the study of the subjects which will engage the attention of the conference. Hundreds of such groups are already in existence in different countries. It is obviously beyond the power of the Research Department, however, to maintain direct contact with these groups. Their promotion and guidance must be undertaken by national organisations and by the Churches themselves. Aids to the study undertaken by these groups will be provided in the volumes which will be issued in preparation for the conference, one or two of which, as is indicated in the paragraph above relating to the State, are already available or will be published shortly.

The Wider Task

It cannot be too strongly asserted both that an effort of thought is indispensable as a means of understanding the present situation and of inspiring and directing action, and that thought by itself is quite insufficient to meet the demands of that situation. Only the united, living witness in act and life of the entire body of Christians can avail to stem forces by which the whole Christian understanding of life is menaced. The issue is not a theoretic or speculative one, but a life and death struggle with the demonic forces of evil. To rouse the whole body of Christian people to the reality of this conflict and to prepare and equip them for the struggle is the task of the individual Churches. In the endeavour to fulfil it, they may derive help from the world-wide fellowship of the Universal Church and the opportunities for common counsel and mutual strengthening which the oecumenical movement provides.

Date, Place and Membership of the Conference

The Conference will be held at Oxford from July 12-26, 1937. Its membership will be composed of 300 members appointed by the Churches in the different countries and of 100 additional members appointed by the Universal Christian Council after consultation with the Churches. The object of the latter provision is to ensure an adequate representation of the laity, and especially of those who possess a special knowledge of the subjects which the conference will consider.

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The main tasks involved in this programme are already being approached by leading Christian thinkers, laymen as well as theologians, in oecumenical research groups and study conferences. The study conference of American, British and Continental collaborators, held in Leicester last July, resulted in unanimous agreement as to the direction and manner of execution of the work. The American members in particular laid great stress on the need for bringing the fundamental questions, and especially the question of the Church itself, still further into the foreground. Reports on the regional conferences of the Orthodox Churches held in the Balkans in July and on the Baltic Conference held in September, will be found elsewhere in these columns. On both occasions the representatives of the Churches, particularly the younger generation, were deeply impressed with the whole plans for 1937, and are embarking at once on some measures of participation through national study groups and, in particular, theological faculties and seminaries. From October 4 to 12 one of the main subjects has been discussed in a study conference on " Church and Community from the Oecumenical Viewpoint " and thorough consideration given to the question of " The Church and the World of Nations ". In connection with this same conference, an oecumenical research group has been working on the questions involved in the subject of " Natural Law and the Orders ". In the course of the coming months the studies on the Christian conception of man, the Christian interpretation of history and the Christian understanding of world orders will be summarised in relation to the whole theme of Church, State and Community, with a view to preparing the way for a common exchange of thought between leading collaborators on these three groups of problems at the beginning of January 1937. Plans are also in hand for an oecumenical study conference to be held on " The Church and International Relations ", in the Spring of 1937.

WORLD ALLIANCE

IMPRESSIONS OF THE COUNCIL MEETING

My first and lasting impression at Chamby was of the deep conviction shared by 150 Christians — Orthodox and Anglican, Lutheran and Calvinist, Free Church and Presbyterian, Oriental and European — that, more urgently than ever God was calling us in the events, political and economic of today, to incessant prayer, constant waiting on Him, and confident expectation of His guidance and message. This impression was more vivid and powerful than I have ever known in the past nine years of my experience of international and oecumenical meetings. Inevitably we experienced a deeper unity of outlook, and a stronger fellowship in the task which is common to the Christian Church in all lands. This impression made the meeting a momentous occasion, which should bear much fruit in many lands during the coming winter.

There were several factors which contributed to this impression. First, was the daily meeting for prayer in the delightful chapel of St. Margaret, in the beautifully situated Châtelard School in which we were living. Secondly, Lord Dickinson, in his Presidential address (his last as President), boldly struck the right note of Christian challenge to both churchmen and statesmen, vis-à-vis the international situation today. " One spark of real Christian enthusiasm would have made the League alive ", he said, " and in my opinion would have saved us from witnessing its failures in regard to Japan and Germany and Italy ". Thirdly, in the intervals between the usual business sessions, we were favoured with a series of papers of a very high standard on three of the most important questions of the day.

Mrs. Bakker van Bosse (Holland) gave us a brilliant survey of the history and present position of the Minorities question. She left no doubt in our minds whatever, both by the wide range of her knowledge and experience, and also by the earnestness of her appeal, that the Churches must be immediately active on this question. We could not help appealing to all National Councils of the World Alliance to urge their governments to secure that the League of Nations ask all States to accept with reference to minorities, obligations identical with those which the mutual minority-treaties have imposed on some of them, and that the League create a permanent Minorities Commission to make a regular examination of the situation — and we hope, act on that examination.

Then we had three very able papers read to us on the responsibility of the Churches and of Christians in regard to political questions. Bishop D. Rodhe (Sweden) gave a scholarly and balanced exposition of the Lutheran point of view which provoked much thought and discussion. The Rev. E. C. Urwin (English Methodist) delighted us all with an uncompromisingly bold and Christian appeal for the open witness and action of the Churches in the realm of politics. He insisted that we should all be active all the time in bringing not only the Spirit of Christ into political circles, but also in challenging statesmen with the spiritual issues which are involved in the dealings of nation with nation. Such a splendid challenge was brought to a great climax by the native eloquence and humour of Pasteur Elie Lauriol (French Reformed Church).

The third subject was dealt with by Professor Th. Ruyssen, General Secretary of the International Federation of League of Nations Societies, in a most able review of the balance sheet of the present international situation. It was a great moment for us all when he not only showed that the situation calls for a united advance of Christians in active work for peace, but also expressed his confidence in the rising generation of Christians, and the supreme importance of mobilising them for International Friendship. Fourthly, — most notable and prominent in our deliberations and discussions was the contribution of the Orthodox delegates from the Balkan countries, which was an inspiration and an encouragement to us all. They brought with them welcome news of living interest among their peoples in the international witness of the Church, particularly among young people.

Two other questions were considered in this busy week. Following a most thoughtful exposé of the question of conscientious objection to military service, we decided to call upon those countries where compulsory military service in peace-time is in force, to institute civil service for all those who refuse military service on the ground of religious scruples.

Dr. Atkinson (U.S.A.) in a well informed survey of the International Trade in Arms, showed us how more urgent than many of us had realised, is the need for a strict control of the private manufacture and the general trade in arms.

We were also much concerned for the welfare of Russian Christians, and asked the Executive Committee, if occasion should arise, to approach the Soviet Government regarding the sending of a delegation to the Churches of Russia in order to investigate their difficult situation.

Finally, it must be emphasised that the meeting at Chamby marked a distinct advance in the work and support of the World Alliance, and it was with far more than usual confidence in God and gratitude for His guidance that we separated to all parts of the world, to face the most urgent and critical state of world affairs with which the Church has ever been challenged.

All of us at Chamby would like all Christians everywhere to realise immediately the seriousness of the need for immediate Christian action today, and to share our overwhelming conviction that we are members of that world-wide family of God against which the gates of Hell, as represented by the forces of evil today, can never prevail.

F. W. T. Craske.

MESSAGE TO THE CHURCHES

The International Council of the World Alliance for International Friendship through the Churches, assembled at Chamby, Montreux, Switzerland, August, 1935, feels constrained to issue to Christian Churches, their ministers and members the following appeal.

I. The troubles and dangers of the world to-day are a grave concern to the Church, both because it is bound in love to humanity and because the very fundamental principles of the Christian religion and morals are at stake. A secular and pagan spirit openly proclaims the egoism of the State dominated by national, party or class interests, as the highest standard, determining what is right and just. The Church must be true to its calling and therefore it must enter much more decisively than hitherto into a fight for bringing the ideals of our faith to bear upon the affairs of public life. This is a common conflict, in which Christians in all lands must unite, trying to reach a common conception of our duty in this hour of crisis.

II. Against the glorification of the State as the supreme authority, the first commandment must remain the absolute rule of Christians. Loyalty to the State as an instrument for justice is a divine injunction. But Right is above the State, not the State above Right; therefore the State must respect the rights both of individuals and of other States. It is only fair that the Churches should make it clear that Christians must always obey God rather than man, so that, wherever a State makes claims which the Christian conscience feels to be against divine law, Christians must refuse to follow or to cooperate. This may involve grave suffering, arising from the reaction of the State and excited popular feelings, as well as inner conflicts between obedience to God and what may seem to be patriotic duty. But ultimately obedience to God is true patriotism, because what is contrary to the laws of God will always in the long run prove to be a curse to the State and not a blessing.

III. It is especially urgent to combat the tendencies making for war. The terrible lessons of the World War should not be allowed to be forgotten. In spite of the fact that, like other great calamities, it called forth personal heroism, sacrifice, comradeship, solidarity, nevertheless it was an unparalleled instrument for destruction, creating millions of victims, killed, maimed, mentally broken, bereaved, filling the minds of men with hatred and lies, destroying sexual purity and family life, in many cases turning religious faith into despair or cynical indifference — not to speak of the immense material losses and the confusion of economic life. A future war would be much more cruel. And still men dare to play with such an idea as this. Solemn pledges not to use war as an instrument for settling international difficulties seem to be neglected; re-armament in many countries has taken the place of promised disarmament. The masses detest war, but are often paralysed by what to many seems an inevitable destiny. The Christian Churches cannot remain silent in this hour of danger. We sympathise with the efforts of statesmen who seek to preserve peace, but the achieved results are mostly precarious and can be questioned to-morrow. A new foundation must be laid through a firm determination to banish war by promoting arbitration and general disarmament, by engendering respect for treaties and by strengthening and making more effective the League of Nations. Only in such ways can just grievances really be removed, while a victorious war will always cause a reaction. Many Churches and individual Christians have already solemnly declared that they will not countenance any war when their State has declined a bona-fide offer of arbitration. Further steps in this direction may become necessary.

IV. The deepest need is a new will, whose source Christians will always find in God. But we have only a right to protest against a secular and pagan spirit, if we are ourselves willing to be true followers of Christ. All that is noble in modern national and social movements should be taken as a challenge to repentance and renewal. The strong feeling of solidarity in class or nation, which has actually lifted millions out of a petty individualism into a larger life, but which at the same time has constantly encroached upon the freedom of others, should stimulate us to realise the Church Universal as an inspiring reality, binding men and women of all nations and races together in

common love and loyalty to the same Master. And as individuals we must enter more deeply into the peace of God through His grace in Christ pardoning sins and changing lives.

We therefore call upon the Churches to support in the spirit of love the work for justice and peace through word and action and above all through prayer to Almighty God, that He may guide the leaders of the nations in their tremendous responsibility, so that they may see the right and in the light of this vision act courageously.

May the spirit of God teach us to pray more faithfully :

Our Father, which art in heaven :
Hallowed be thy name :
Thy kingdom come :
Thy will be done in earth as it is in heaven.

BALTIC REGIONAL CONFERENCE

The Baltic Regional Conference which the World Alliance has had in mind for some years, but which has repeatedly had to be postponed, took place, in cooperation with the Universal Christian Council, from September 3 to 6 at Tallinn (Reval), Estonia, on the invitation of Bishop Rahamägi, in the name of the Estonian National Council of the World Alliance. Leading churchmen from Estonia and Latvia and delegates from the Churches of Finland, Lithuania and Sweden took part in the discussions, which were held in the old parish house of the Church of the Holy-Spirit. The opening service took place in that Church, with a sermon by Professor Siegmund-Schultze. Both on this occasion and at the services which were held at different churches on the two succeeding evenings, the people of Tallinn were present in large numbers.

The first subject for discussion was that of the Church situation in Russia, with a paper from Probst Irbe, of Riga. After a contribution from Professor Tennmann, of Dorpat, on the significance of the economic problems of Bolshevism for the rest of Europe, the discussion was summed up in a resolution demanding that Christianity should come to grips with the problems of Bolshevism and urging the Churches of the Baltic countries to take part in the study being devoted to these questions in connection with the programme for 1937; welcoming the plans of the two movements for the formation of a committee of responsible Christian leaders to take action in favour of Russian Christians and calling upon such a committee to support existing relief organisations, to summon the Churches to regular prayer on behalf of Russian Christians, to approach the States and the League of Nations in the matter of freedom of faith and conscience in the Soviet Union and to send an influential delegation to Russia.

The second main topic for discussion was the Church situation in the countries taking part in the Conference, with special reference to minorities. It was in fact a leading purpose to clarify the difficulties which have emerged between the various nationalities and between the religious majorities and minorities. From different reports submitted to the conference it appeared that in Estonia at least, within the Church sphere, most of the difficulties had been disposed of through mutual agreement ; and that in Latvia also the hope existed that the minority churches might find peace. The reports on the church situation in Finland aroused a lively discussion on the state of the Swedish minority in Finland, in which discussion the Swedish delegates also took part. It was evident that in Finland, too, in the purely ecclesiastical sphere, satisfactory cooperation in the spirit of reconciliation is assured, although on the field of general nationalist politics, further tensions are to be feared, which will obviously react on Church life.

The report on the programme planned for the World Conference on Church, Nation and State was received with the greatest interest, and a resolution adopted urging the Baltic branches of the Oecumenical Movement to give all possible support to these plans. The continuation of the work begun at Tallinn was put into the hands of a committee to be appointed by the oecumenical organisations of the countries concerned.

The conference was followed with great interest in political circles, and received full attention from the daily press, in spite of the fact that it was organised without any publicity. The Church people of Estonia, as Bishop Rahamägi emphasised in his closing address, were evidently keenly impressed by the Conference. But above all, the delegates themselves were drawn together into a real unity of spirit, which was sealed at the conclusion of the farewell meal with a common recital of the Lord's Prayer.

(From a report by Prof. Siegmund-Schultze.)

GENERAL NEWS ITEMS

FAITH AND ORDER

Forward to Edinburgh 1937

The Continuation Committee met at Hindsgaul, Middelfart, Denmark from August 4th to 7th. It had before it an agenda prepared by the Executive Committee at a meeting held in Holland in May. The keynote of the proceedings was " Forward to 1937 ". Questions of vital importance to the success of the next World Conference were before the Committee, and the decisions made were reached after long and thorough discussion. The date for the Conference (August 3-18, 1937) had been decided upon at Hertenstein in 1934, and this decision was re-affirmed. But the previous decision to meet again at Lausanne, Switzerland, was rescinded, and Edinburgh, Scotland chosen as the place for the 1937 World Conference. It was only with great reluctance that the Committee turned away from Lausanne, to which place the Movement is bound by such strong ties of memory and tradition. But the arguments in favour of Edinburgh were too strong to be resisted. So Edinburgh it is to be.

The Programme for 1937

During the past year much care and attention has been given to the preparation of the programme for 1937. More than one draft scheme was before the Continuation Committee at Hertenstein in 1934, and the question was referred to the Executive Committee for further consideration. From October 1934 to April 1935 the Secretary was engaged in collecting opinions on the subject from as many quarters as possible. All this material, together with a draft programme based upon it, was laid before the Executive in May; the draft was there drastically revised, and submitted in its revised form to the Continuation Committee in August. After further revision at the Hindsgaul meeting, the programme is now issued by the Continuation Committee and recommended to the World Conference for adoption.

According to this programme, the Conference will aim at three things.

1. An affirmation of union in allegiance to our Lord Jesus Christ. Precisely what form this affirmation will take it must be left to the Conference itself to determine. It is proposed that at the opening session there shall be a survey of the Church's witness in the world-situation of the day, with a view to ensuring that the discussion on the days following shall all be carried on against the background of actuality, and that during these discussions a small committee shall watch the course of proceedings and prepare a statement for submission at the final session. Many members of the Committee hope that in making its affirmation the Conference will find itself ready to endorse the appeal for the proclamation of a *koinônia* of churches made in the Encyclical Letter issued from the Patriarchate of Constantinople in 1920 (printed in Bell : *Documents on Christian Unity*, Vol. I, p. 44). But all agree that on this, as on other matters, the Conference must be free to make up its own mind; it would be improper for the Committee to include in the programme anything which might seek to influence its decisions.

2. An attempt on the part of each person present to enter into and understand what the life and worship of others mean to them. To further this aim the programme provides that on the two Sunday evenings during the Conference there shall be sessions at which speakers representing different Communions shall try to describe what the worship and life of their churches mean to those who experience them from the inside — sessions at which there shall be no discussion or argument. It is also hoped so to be able to arrange for the conduct of devotions during the Conference as to set forward this mutual understanding; but this is a matter which will engage the attention of the Committee next year.

3. Further discussion of agreements and differences on matters of faith and order, and of the obstacles which hinder the churches from full union and communion. Four main subjects have been chosen for discussion in sectional groups during the Conference :

I. The Grace of our Lord Jesus Christ.
II. The Church of Christ and the Word of God.
III. The Church of Christ : Ministry and Sacraments.
IV. The Church's Unity in Life and Worship.

The division of time between sectional meetings and full sessions will have to be arranged later.

A pamphlet containing the Programme with introduction and notes has been authorised for publication and can be obtained free on application to the Secretariat at either Cheyney Court, Winchester, England or 111 Fifth Avenue New York City, U.S.A.

The Commissions

Material on each of the subjects just mentioned is being prepared for the use of the Conference by international Commissions of theologians. The first produced its Report on *The Doctrine of Grace* in 1931 and is now discharged. The other three are now at work, and presented at Hindsgaul encouraging interim reports showing the extent of the co-operation promised by theologians in different countries and churches. Commission II on *The Church and the Word* is working under the chairmanship of Dr. Zoellner of Düsseldorf, Germany ; Commission III on *The Ministry and Sacraments* under that of the Bishop of Gloucester, England ; and Commission IV on *The Church's Unity in Life and Worship* under that of Dean Sperry of Harvard University, U.S.A.

THE BALKAN REGIONAL CONFERENCES

In the beautiful Dalmatian town of Herzeg-Novi, picturesquely situated on the bay of Boca di Cataro, two conferences were held in July : one by the Balkan National Councils of the World Alliance and the other by the Balkan Oecumenical Youth Committee, both with generous support and hospitality from the Yugoslav National Council. Seventeen delegates took part in the first conference, including Archbishop Vissarion (Albania), Professor Zankow (Bulgaria), Professor Bratsiotis (Greece), Bishop Irinei of Novi Sad (Yugoslavia) and Professor Ispir (Roumania). The Metropolitan of Montenegro, Dr. Gavrilo Dostitsch, was present as a guest of honour. The second conference consisted of twenty delegates, from Albania, Bulgaria, Greece, Roumania and Yugoslavia, all of them youth leaders of both sexes, professors of theology, priests, university lecturers, judges, Government officials, journalists and senior-year students. It was the first conference to be held under the auspices of the Oecumenical Youth Committee which, according to a decision taken at Fanö in 1934, has either already formed local youth committees, as in Sofia and Belgrade, or is in process of forming them, as in Athens, Bucarest, Tirano. Profiting by the concurrence of its sessions with those of the other conference, the youth conference aimed at, and very thoroughly succeeded in, establishing relations between older and younger leaders, and initiated the youth leaders into the spirit and problems of the Oecumenical Movement, in particular as regards the work in the Balkans. In thought and in spirit the two conferences were one. M. Henriod and Dr. Schönfeld came from the Geneva headquarters and gave invaluable assistance in the leadership of the conferences, as did Pastor May, from Yugoslavia and Professor Lieb, from Bâle, who spoke on the relations between Church and State in the Orthodox East.

The Balkan National Councils' Conference considered first : " How can the Balkan Orthodox Churches contribute to the peace of the Balkans " and " The Problem of the League of Nations from the Christian Standpoint ". Turning then to questions of more particular concern to the Universal Christian Council, the conference discussed " State, Nation and Church : the principal conceptions of the Orthodox Churches and their relations to one another " and " The Relations of State, Community and Church in each of the Balkan countries and their reactions in the Social Sphere ".

All these questions, which are of great moment in the Orthodox countries of South-Eastern Europe, aroused intense interest and lively discussion among the delegates. Some of the speakers subjected the past and present state of affairs to a critical analysis, which turned the face of the conference in a new direction and opened up fresh paths. It was pointed out that, apart from the principles laid down in the Gospel, no definite Orthodox system existed (not even, for example, in the Byzantine canon), on the relations between the world and the Church ; that the modern state, in the Orthodox East, showed fundamentally secularist tendencies and that in this respect, even if it did not strongly influence the Church governments, it at any rate put obstacles in their way. Other speakers emphasised, from the historical and the contemporary standpoints, the vital strength, particularly in Roumania, of the old Byzantine system. In all the speeches it was thoroughly agreed that on the one hand the old principles of the symphonic relationship of State, Nation and Church will have to be very strictly adhered to, but that on the other, all secular, and in particular pagan or atheistic totalitarian claims on the part of the state will have to be rejected and even resisted, and the basic Christian principle established of the freedom of the Church to preach the Gospel and to work for the coming of the Kingdom of God.

The work of the conference on the problem of the relations of State, Nation and Church was regarded and treated as preparatory work for the World Conference to be held at Oxford in 1937, and the view was expressed that another regional conference, of a purely study character, should be held during the course of the coming year in the Orthodox East.

The problem of the League of Nations from the Christian standpoint also gave rise to keen discussion. Several speakers emphasised that the foundations and methods of the League of Nations must be based on Christian ethics, and

commented on the fact that in present conditions no such basis was apparent. Yet there was very general agreement that it must devolve upon the Christian Churches, and upon such organisations as the World Alliance, to seek to permeate the League of Nations and all other world institutions with the spirit of Christianity and to support them in their work for peace in the spirit of justice and international friendship.

The conference of youth leaders dealt with : the history, purpose, methods and present tasks of the World Alliance, the subject being introduced by Professor Zankow ; the meaning and significance of the Oecumenical Movement, with an introduction from M. Henriod ; regional Balkan tasks and ways of cooperation between the youth committees for the furtherance of the aims of the World Alliance and of the Universal Christian Council, on which subject contributions were made by a delegate from each national council. A thoughtful and friendly discussion took place in the full spirit of gravity which the problems demanded, and the members of the conference gained an insight into the spirit, purpose and responsibilities of the two movements.

The success of the conference, and the ideal atmosphere of friendship which it was possible to create, were very largely due to the hospitality of the Yugoslav National Council, the civic authorities, the clergy and the people of this glorious Dalmatian and Montenegrin country. At the receptions arranged for the delegates, in Herzeg-Novi, Kotor and Zetine (at which the untiring and cheerful spirit of the Ex-Minister and Skupschtina delegate, Dr. Y. Janitsch was to be traced), and in the excursions on the bay of Boca di Cataro and in Montenegro, the conference members were greeted, fervently and often tempestuously, as the apostles of Christian peace among the nations, and they had many an opportunity for spontaneous addresses. Full of gratitude to their friends in Yugoslavia, with unforgettable impressions of the beauty of Dalmatia and Montenegro, and more strongly and inwardly united to one another, the delegates went home spiritually enriched, and with enthusiasm for the work of the Oecumenical Movement.

Stefan Zankow.

WORLD'S ALLIANCE OF Y.M.C.A.'S

The Executive Committee of the World's Alliance of Y.M.C.A.'s met in Geneva from July 15 to 20 last. It devoted the majority of its sessions to the coming World Conference of Y.M.C.A.'s to be held in January 1937 studying in particular the subjects to be included in the agenda. Plans are also in hand for a conference on the work in rural districts and for two international camps, one for adolescents and the other for young men, to be held at the same time as the World Conference The Executive Committee gave much thought to the extension of the work of the Y.M.C.A.'s throughout the world and to the possibilities of coordinating the missionary efforts of the different national alliances. The admission of a new national organisation into the World's Alliance was considered, and will probably be ratified in January at the Officers' Meeting. The movement in question is the national alliance of Y.M.C.A.'s of Yugoslavia, where the work was begun immediately after the War, thanks to the collaboration of the British national committee.

A report was submitted on South America, and a plan of activity for the next few years was set on foot, with a view to providing that continent with the maximum of collaboration in the development of the work among young men and students. On the occasion of the Olympic Games, to be held in 1936 in Berlin, arrangements are being made for a meeting of Y.M.C.A. directors of physical culture who will be taking part in that international manifestation.

A whole series of other questions occupied the attention of the Executive Committee, among them : Nation and State, Refugees, Unemployment, Narcotics. One evening, during the course of these meetings, was reserved for the celebration of the seventieth birthday of the President of the World's Alliance, Dr. John R. Mott. A large number of his friends were present and a gift was made to him in the form of a book containing declarations of gratitude and friendship from the national alliances in every part of the world. Dr. Mott expressed his thanks and recalled the early days of his work at the heart of the youth organisations and spoke of the great spiritual principles on which his whole life and missionary activity had been based.

CHAMBY YOUTH CONFERENCE

At the invitation of the " Oecumenical Youth Commission " an International Conference of Christian Youth leaders was held at Chamby-sur-Montreux (Switzerland) from August 2nd-8th. There were present about thirty delegates and twelve guests, representing fifteen nationalities. The subject of the conference, in relation to the general theme ' Church, State and Community ', was " Liberty and Authority ". Right at the beginning, Professor Horton (Oberlin, U.S.A.) aroused interest and animated discussion by the way in which he dealt with the general topic " Am I free " ? Beginning from the

purely human side, he set out to show how the spirit of man in facing the difficulties in the way of attaining freedom approached step by step, by education and increasing self-discipline, towards a greater and larger conception. During discussion, Professor Horton further pointed out that the subject could be dealt with from two aspects, the divine and the human. He had taken the latter, believing that starting from the known we could proceed to the unknown.

The Rev. F. W. T. Craske (England) in dealing with freedom in the realm of economics, described the conditions necessary for this : that the processes of production should be directed towards things which men require ; that they must be such things as a man can produce and others can enjoy without harm to their dignity and self-respect as children of God ; and that while workers receive a just reward for their labour, the products will be available for those who require them on just terms. None of these conditions exists at the moment, nor is there opportunity open for every man of attaining full physical and spiritual development. We have still to deal with the problems of enforced labour and enforced idleness. During discussion, the further points were raised : (1) Most men are unable to *choose* their work ; (2) We cannot choose the methods by which our work must be carried out ; (3) We cannot even spend our leisure wholly as we wish, since many pleasures are now advertised and organised ; (4) The class to which we belong unconsciously influences our standpoint, so that the liberty of communication between man and man is restricted.

In dealing with the question ' Am I free in politics ? ', M. Marc Rucart (Deputy for the Vosges, France) said his intention was not so much to answer the question as to show how it is possible for us to hope that one day there will be a place for free men in politics. The free man knows what he wants and desires to realise it. He can only vote for the man or party nearest his opinion, and therefore has no absolute liberty of choice. Moreover his opinion has already been influenced by newspaper, party chiefs, his milieu, and so on. We have yet to tame the powers we have created — and it is the task of the free man to bridge the gulf between abundance of production and the growth of misery, the measure of which is the selfishness of man.

Prof. Siegmund-Schultze (Travelling Secretary, World Alliance) told us that religious freedom was the ground of all he had to say. Luther, in speaking of the freedom of a Christian man, says that the Christian is the free lord of all things, and must if necessary go against his Emperor and his Prince. Prof. Siegmund-Schultze claimed for all Christians the right to hear, to know and to speak the truth, and to act accordingly. The curse of unfreedom of opinion has already shown itself in many lands. In a world where there is no room for liberty, what can the Christian do ? First of all, there is the confession of our faith, of *the* faith. If this confession cannot be made, there remains the confession of suffering.

An illuminating and welcome point of view was expressed by Mme. Zander (Russian Orthodox Church, Paris) who expounded the Orthodox view of the doctrine of the Trinity, and the emphasis which it placed on the nature of God the Father, and the social implications of the Incarnation, the Church and the sacraments. Her account was illustrated by the symbolism of colour and form of an ikon of the Trinity. None of us who were there will forget the moving effect of her words. Speaking on the same subject, ' The political and social implications of the doctrine of the Trinity ', the Rev. F. W. T. Craske described this doctrine as the truth about the relationship between God and Man, and the truth about the purpose of God for the life of the world. Unless we can return to this truth, which is denied in present-day social and international life, there can be no salvation of society. Without the authority of this truth, no one can serve God or Man. During discussion it was seen that the doctrine of each Person in the Trinity involved a relation-ship with man : the Father as Creator, the Son as Redeemer, the Holy Ghost as Comforter.

Pastor Toureille (Béziers, France) spoke of the different opinions current on the question of military service, expressed in the Bible, in the history of the Church, and by Christians today, and the consequences for conscientious objectors.

In a final session, the delegates summarised their discussions in messages sent to the World Alliance for International Friendship through the Churches, and to the Universal Christian Council for Life and Work. Before leaving Chamby, with its memories of a week lived together in prayer, study, and recreation, delegates and guests joined with those members of the Senior Conference who had already arrived, in a joint Communion Service, conducted by Bishop Ammundsen of Haderslev, Denmark. And so, for most of us, to home, and another winter of work and aspiration, with our convictions strengthened by a fresh vision of the Kingdom of God, and of His call to all young Christians to be active in prayer, thought and service for the renewal of national and international life.

Gordon Abbott.

YOUTH COMPETITION

The Oecumenical Youth Commission is organising once more an international competition, open to young people from 16 to 19 and from 20 to 23 years of age, on the general subject of " Christ and World Brotherhood ". The prospectus is obtainable gratis from the Oecumenical Youth Commission, 2, rue de Montchoisy, Geneva.

INTERNATIONAL MISSIONARY CONFERENCE FOR STUDENTS BASLE 1935

From August 31 until September 5, there were assembled in Basle nearly three hundred students, delegates from twentyseven countries to a missionary Conference, held under the joint auspices of the International Missionary Council and the World's Student Christian Federation. The delegations represented countries in every quarter of the world. Besides Germany, France, Switzerland, Austria, Great Britain and the Scandinavian countries, India, China, Africa, Japan, Canada, Australia, U.S.A., Jamaica and the Dutch East Indies were all represented. And although this list is by no means complete, yet it will suffice to show the truly international character of the gathering. It was the first Conference of the W.S.C.F. exclusively concerned with missions.

The conference began each day with a devotional meeting in the Cathedral, and on the first four mornings this was followed by a meeting in the Münsterhof on some topic of pressing and vital importance to the Christian world mission to-day. Thus we heard Dr. L. P. Larsen on " Syncretism and Evangelism ", Dr. Karl Hartenstein on " Adaptation and Revolution ", Dr. Kraemer on " Imperialism and Self-Expression ", and the Rev. D. T. Niles on " The Indigenous Church ". The conference members also had the opportunity of discussing these lectures among themselves in smaller groups.

These lectures formed the main features of the morning's programme. In the afternoons representatives of different countries painted a picture of the life of the Church in their native land — India, China, Japan, Africa, Arabia, and the Dutch East Indies. The evening meetings were held in St. Martin's Church, and the subjects and speakers were : " Christianity and the Modern East " (Rev. William Paton), " Missions as Divine Constraint " (Dr. Hanns Lilje), " The Christian World Community " (Dr. J. H. Oldham), " Fulness in Jesus Christ " (Dr. Eduard Thurneysen), and " The Life of Witness " (Dr. W. A. Visser't Hooft). The challenge presented to students by the Christian Faith in the modern situation was put to the conference by five speakers, Indian, French, German, British and American.

It is not to be supposed that the impressions gained by so varied an audience were uniform. Indeed, to judge from the liveliness of the group discussions, such was very far from being the case. Yet it is not altogether impossible to find several lines of thought which, while not the universal experience of the conference, may be claimed to be fairly representative of the great majority of delegates. First, one must mention the wonderful feeling of unity which prevailed amongst the delegates, in spite of all the differences of race and language, of denomination and theological background, a unity far greater than could be accounted for merely by the common interest in the subject of the conference. No one who attended the daily services and joined with his fellow-students in prayer and worship, often in a language almost completely unintelligible, could doubt that fellowship was the gift of the Spirit of God Himself, that the unity of the disciples of Jesus Christ was a reality, that the motto of the W.S.C.F. *Ut omnes unum sint* had, in this time and place, come true. And so it was that many were led by this experience and by the magnificent address of Dr. Oldham to a wholly new and thrilling conception of the Universal Church, a Church in which the differences of national outlook and temper were gladly accepted, or transcended in a wider fellowship.

Naturally, this resulted in a growing impatience of and a deep repentance for the divisions which still maim the body of Christ. And this was driven home even more deeply by the accounts of the work of the Church in other lands, and particularly of the younger Churches in Africa and the Far East. One of the most obvious tasks to which we are committed as we return each to his own land is that of sharing this new vision of the Universal Church with our fellow students, and of calling them to bear their part in the work for reunion at home.

As for the indigenous Churches, the plea of their representatives for greater independence of western nations, for greater freedom in modes of worship, were frequently made and most sympathetically received. It was made absolutely clear that no one who is not prepared to be the servant of the native Church, and to work under native leaders will be of service to the Kingdom of God.

Into their new conception of the Church it was not hard to see the place of missionary activity. That missions are not human activities at all, but the work of God Himself, fulfilling His Purpose for the world, was a note that was constantly sounded throughout the week. Those who came with the idea that missions stood in need of some apologetic in the

face of the criticism they so often receive in the world, quickly realised that apologetics were a waste of time. God is at work in His world with His redeeming purpose, and we can but humbly seek to play our part in it, as by His grace we are called to do. Missions, in fact, are the response of Christianity to the threat and menace of a divided world and a crumbling civilisation. No longer can we separate the problems of international politics from the ' private ' problems of missions, if the Church, as the bearer of the Word of God, has a relevant message to the world. And as we see more and more the unity of the Body of Christ, so we realise that the state of the Church, say in India, is as much the concern of the Church in Germany as of the Church in England. Dying or growth of one member touches intimately the whole body.

One interesting suggestion approved by many in this connection was that missionary societies might be more ready to employ men of different nationalities, e.g., missionary societies of Great Britain might fill more of their vacant posts with applicants abroad, where Government regulations do not make it impossible. This might be very valuable for missionary work in those countries which are inclined to regard a British missionary as a representative of British imperialism.

Finally, no account, however brief, could be called adequate which did not express the great gratitude of the delegates to the citizens of Basle, for the warmth of their welcome, and the generosity of their hospitality. It was a great joy to meet in a city renowned for so many years for its zeal in the missionary work of the Christian Church.

Gerald Goodban.
(Secretary of the S.C.M. of Great Britain and Ireland).

RECENT AND FORTHCOMING PUBLICATIONS

WORLD ALLIANCE

Record of Proceedings of Ninth International Conference and Minutes of the International Council, Chamby, Montreux, August 1935.

Handbook 1935, containing the History of the World Alliance, Constitution and Rules, reports of activities of the International Council and of the National Councils for 1931-1935 and a General Directory of Addresses.

Four Addresses delivered at Chamby : *The World Alliance and the Churches, Bilan de la situation internationale actuelle, Le service civil et les objecteurs de conscience, The International Traffic in Arms.* Sw. Fr. 0.50.

Address on Minorities, by Mme. Bakker van Bosse and report of Minorities Conference, Chamby, Montreux, 1935.

LIFE AND WORK

Church, Community and State, by Dr. J. H. Oldham. (Student Christian Movement Press, London, 1935.) 1/—.

Christian Faith and Modern State: An Ecumenical Approach, by the Rev. N. Ehrenström. In , Church and World ', Vol. 5, Geneva, 1935.

The Churches and the Godless Movement. Geneva, 1934. Sw. fr. 0.50.

Minutes of the Meeting of the Executive Commitee, Chamby, Montreux, August 1935. Sw. fr. 1.—.

Conscientious Objectors before the Law. Geneva, 1935. Sw. fr. 1.—.

L'IMPRIMEUR-GÉRANT GRANCHAMP, ANNEMASSE - 1011-11-35